Somewhat:

VVRITTEN BY OCCASION OF THREE SVNNES

seene at *Tregnie* in *Cornewall*,
the 22. of December last.

WITH
Other memorable Occurrents
in other places.

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c. 2618.

MVSEVM
BRITAN
NICVM

Beleeuing Reader:

YOu are ſaluted, by (I thinke) you know not whom: I would be ſorrie you ſhould; for a beggerly generation of mercenarie liers haue drawen an ineuitable ſuſpition vpon the reporters of all truths in this kinde: But as it is your vertue that hath exempted you from the number of ordinarie cenſurers, ſo let your charitie excuſe mee from being of the number of ordinary writers.

The Seller of theſe preſents entreated I would ſpeake a word or two to you in his name: but I thought it moſt neceſſarie to be mine owne aduocate; leſt, if it ſhould happen this concealement to be found out, (as

Multa fidem promiſſa leuant.

The largeſt promiſes come from the longeſt tongues) I might be expoſed to the tyrannous rage of them, who by my expence of two houres, are anticipated in their proiect, importing at leaſt two peeces, and twentie or thirtie coppies. Beleeue this therefore, as you would beleeue any thing that

is not de fide, *that what I haue written, is the truth as I beleeue; and I thinke I haue iust reason to beleeue it, for it hath beene confirmed by the voluntarie oathes of many, the truth of which none can doubt of, but such as vse themselues to sweare vntruths,* πᾶς μὲν ἄπιστος ἀπιστεῖ. *I confesse, I heard not of it (how could I?) till it was too late to see it; but if I had, the remoteneſſe of the place would peraduenture haue perswaded me (according to the prouerbe) rather to content my selfe with beleeuing it, than to goe to see it. But that I may not be too light in so graue and waightie a matter, I will conclude with that common excuse,* You haue it as good cheape as I, *and cheaper; for it cost me thrice as much time in writing, as it will doe you in reading; yet the losse of that is the greatest hazard you can make, in so poore an aduenture.*

BRITISH MUSEUM

Somewhat:

Written by occaſion of the report of three Sunnes ſeene at Tregnie *in* Cornewall, *the 22. of December laſt.*

WHen I conſider the preſent ſtate of things, with how ſtrong and powerfull deluſions the great enemie of mankinde goeth about to ouerſpread the whole *Church*, labouring by all meanes, that the flouds of vntruths, belched from his wide throat, might carrie away that *Glorius woman* cloathed with the *Sunne*, crowned with *Starres*, and treading vpon the *Moone*; I haue iuſt reaſon, with

with all humilitie and becomming reuerence, to take into consideration that gracious instruction, which his *Maiestie*, in his *Meditations* vpon the 20. chapter of the *Reuelation*, raiseth and enforceth by occasion of the *Deuils* loosing, by the rising of *Antechrist*, namely, that *Whereas the iustice of God, in respect of mans falling wilfully from the truth (as Paul saith) iustly did send to the world the great Abuser with efficacie of lies; as well to tyrranize spiritually ouer the conscience by heresie, as corporally ouer their bodies, by the ciuill sword. Therefore we must feare to fall from the truth reuealed, and professed by vs, that we may be free from the like punishment.* For assuredly, though I dare not say, that euerie falling away from the truth, with what circumstances soeuer it may be qualified, is a *sinne* against the *Holy Ghost*; yet I thinke I shall not stray from the iudgement of the most and best Diuines, if I affirme that the *sinne* against the *Holy Ghost* is neuer committed, but there must necessarily concurre a wilfull and obstinate deniall of a knowen and inwardly confessed truth, or *A withholding and keeping of it backe in vnrighteousnesse.*

Which sinne of sinnes, because lamentable experience teacheth euery man whose eies are open, that it is stealing vpon vs: The Lord in mercy hath not only frequently protested

teſted againſt it in his word, denouncing iudgement without mercie, to all them who ſhall dip hands or hearts in the guilt thereof: But alſo by ſignes and wonders, by ſtrange and vncouth prodigies, hee giues warning that he folds not his hands together like a ſluggard, loth to pull them out of his boſome, or like ſuch a God as the wicked faine (becauſe they would faine haue it ſo;) ſeeth not, neither vnderſtandeth any thing. But that his eyes behold all the wickednſſe that is done vpon all the earth; as if hee had no more than one particular perſon to attend vnto: and that hee is whetting his ſword, and making ready his quiuer full of arrowes againſt impenitent ſinners, and ſuch as will not feare his name.

His aboundant mercies indeed will not ſuffer his iuſtice to take vengeance of ſinners, before hee haue (according to his owne Law, in caſe of *Iſraels* making warre againſt other cities and nations) offered peace and reconciliation vnto vs: But for all that, when he ſeeth his loue deſpiſed, his long-ſuffering contemned, and all his couenants trodden vnder foot; Hee is at length accuſtomed to ſhew himſelfe the *Lord of his promiſe*; and that all his former patience proceeded not (as it fals out many times with men) from feare of oppoſition, or the greatnes of the delinquents;

but only and meerely from his immeasurable loue, which hateth nothing that he hath made, and is so loth to punish, that if all had continued in their primitiue order and created puritie, the verie Word had neuer beene named, nor had the thing it selfe euer beene created.

I should not haue spoken so much, nor with so much confidence vpon this occasion, had I not knowen that the same *God* who alwayes hath written the *texts* of these predictions with his owne hand, hath likewise ordinarily giuen this *Interpretation* of them; and withall that admonitions, whether in *season*, or out of *season*, cannot hurt; It being a happy occasion, whatsoeuer by any meanes draweth vs to amendment of life. Let not *Philosophie* wrangle with me for neglecting her, when I am employed in the seruice of our common Mistresse, *Diuinitie*; I willingly giue vnto her the knowledge of immediate and second causes; but shee her selfe hath taught me, to giue vnto God the ordering and disposing of *Nature*, and a constant influence into the least effects, which she produceth.

It were an hard matter for me to say, that *Parelij* (so the *Græcians* call an appearance of many *Sunnes* together;) and *Paraselenai* (which are when it seemes that many Moons

appeare

appeare at the ſame time) are cauſed by the reflexion of the beames of thoſe Planets, from an equally condenſed cloud interpoſed betweene them and vs; as *Rainebowes* are (by the refraction of their beames) from an hollow, wateriſh, or dewie cloud, vnequally condenſed or thickned (which is the cauſe of the varietie of colours) as is plaine by a three ſquare glaſſe, which repreſenteth more colours, or at leaſt more liuely than are in the Rainebow. Of which who ſo are deſirous to ſee more, may read *Seneca* largely diſcourſing thereof, in the firſt booke of his Naturall queſtions, the 11, 12, 13 chapters, and diuers others.

And was there none among the many thouſands of *Iſrael*, that could ſatisfie the amazed multitude, concerning the cauſes of *thunder* and raine; but that they muſt fall to ſuch a deiection vpon the ſight and hearing of them, as is expreſſed, 2 *Sam.* 12. 18, 19. Certainly, the vnſafe curioſitie of mankinde, when it hath gained credit in ſome things, ſcornes to acknowledge his ignorance in any thing, as we ſee by them, who being beleeued, or thought to ſpeake probably in the diſcloſing of the cauſes of *Snowes*, *Dewes*, and *Raines*, haue from thence aſſumed vnto themſelues to bee able to giue naturall reaſons of the *Deluge*, of raining of *Bloud*, *Milke*, *Wheat*,

Stones, *Woll*, *Iron*, and such like, whereof many histories written by credible Authors doe make mention. How much better and safer is it for vs, though these things bee granted possible by Nature; yet since it cannot bee denied that they are not ordinary in Nature, to take the aduantage of them for the preuenting of that wrath, which, whether it be prognosticated by these *ostents*, or no, will surely be reuealed from Heauen vpon vs, when the measure of our iniquitie shall be filled.

Were wee at that point with God, where we should be; we needed *not to be affraid at the signes of Heauen*; simply and positiuely wee need not feare them; as though they could hurt vs, without the impulsion of his hand which made Heauen and earth; or as if, though hee had commanded his *Army Royall* of all *creatures* to march against vs, and the Heauens themselues to fight against vs, as against *Sisera*, yet it were not in his power, vpon our *repentance* to sound the *retreat*, and make them all retire, and againe to renew the league *betweene the stones in the street and vs*. But when wee see the signes the same, and know our sinnes the same, God will, without doubt, rather accept of an humble feare, that trembles at the hand, that shakes the rod, than of a presumptuous and vnreasonable confidence, that he who *punished the periury*

of

of Troy, ſhould loue the *lies of Rome*, (to vſe *S. Auguſtines* words) or to vſe the phraſe of *Scripture*, that hee who puniſhed *Iudah* for three tranſgreſſions ſhould winke at *Iſrael* for the multitude of her rebellions.

When there were three Sunnes ſeene at *Rome*, which by little and little did all grow into one bodie, It was anſwered by the Colledge of *Southſayers*, that it portended the vniting of the three parts of the world, (which then were only knowen) *Aſia*, *Africke*, and *Europe* into one Empire; *Grande ſpectaculum* (ſaith mine Author) *& quod grandia ſignificauit*; This was in the yeare after the worlds *Creation* 3923. and after the building of *Rome*, 711. about 41. yeeres before the incarnation of our bleſſed Sauiour, *M. Æmilius Lepidus*, and *L. Munat. Plancus* being Conſuls. The ſucceſſe proued it true; for ſhortly after, ſo much of the world, as was either knowen, or worth conquering, acknowledged the Soueraigntie of the *Romane* Empire: Had theſe lately ſeene *three Sunnes*, (whereof I am to ſpeake) appeared but twentie yeares ſooner, wee might peraduenture haue hoped they had but foretold, what wee haue ſince found true, The happie vnion of theſe three mightie Kingdomes, in our bleſſed *Peace-maker*: But ſeeing they come too late to *foretell* it; let vs hope they come not

too late to *confirme* it vnto him and his posteritie, as long as the *Sunne* and *Moone* endure.

Notwithstanding, euen at that time, there were some that on the other side did stiffely maintaine, that these *three Sunnes* could not presage any good vnto the *Romane Empire*; but rather a diuision and distraction of that Imperiall power, as indeed it proued true; for the yeare following began the *Triumvirate* of *Lepidus*, *Cæsar*, and *Antonie*, which made way vnto *Cæsars* Monarchy, the period of the *Romanes* libertie, and the beginning of the decay of their greatnesse. And certainly, it hath not been often seene or obserued, that such *Prodigies* haue beene fore-runners of any good vnto the place where they were seene: howsoeuer, vpon a turning of the hearts of the people vnto God, without question, God can turne the threatned plagues vpon the heads of the *Heathen*, and such as haue not knowen his name.

The like apparition of three *Sunnes* and so many *Moones* which happened in *Italy* in the yeare of Grace 1164. was thought to presage the great dissension of the Princes *Electors* in chusing the Emperor, and the schisme which lately followed in the See of *Rome*. And what the three *Sunnes* which three yeeres after were seene in *Poland* might seeme to fore-

shew,

ſhew, the Chronicles of that Countrey doe ſufficiently demonſtrate.

And to paſſe by many other; thoſe three *Sunnes* which were ſeene at *Magdeburge* vpon the 21. of *March* 1551. about ſeuen of the clocke in the morning, accompanied with ſeuen *Rainebowes*: and the three *Moones* appearing the night of the ſame day: the three *Sunnes* appearing againe in the ſame place, the 21. of *Aprill* following, accompanied only with three Rainebowes, might probably bee thought to fore-ſhew the ſtraight ſiege, which (by the command of *Charles* the fifth) *Maurice* the Duke of *Saxony*, and *Albert* Marquiſſe of *Brandenburge* laid againſt that Citie by the ſpace of fifteene moneths; whereby the Citizens were driuen to great extremities, though afterward they made their peace vpon good conditions.

What ſhould I ſpeake of the three *Sunnes* appearing ouer *Vinarium* a little Citie in *Doringia* the tenth of *Februarie* 1555. Or of the like in *France* before the battell of *S. Quintins*? Becauſe according to the Spaniſh prouerbe, *Da luengas vias, luengas mentiras*; From farre countreyes, foule lies: I will come cloſe to our owne times, and our owne home; nay, as our Sauiour ſayd, *Regnum Dei eſt intra vos*, The Kingdome of God is within you: So will I ſay, *It is not beyond the ſeas, that thou*

ſhouldeſt

ſhouldeſt ſay, who ſhall goe ouer the ſea for vs, and bring it to vs, and cauſe vs to heare it, that we may doe it? But the thing is very neere vnto thee, yea euen before thine eyes to ſee it: And therefore the more inexcuſable are they, that either will not beleeue it, or reflect no more vpon it, than if they beleeued it not: Howſoeuer, thus it was.

Vpon Saturday the 22. of December laſt, at *Tregnie*, a market-towne in *Cornewall*, well knowen to *Corniſh* men, in reſpect of his neereneſſe to *Falmouth*, about eleuen of the clocke before noone, the *Sunne* being vnder a cloud, it was obſerued that from the bodie of the Sunne there proceeded a more ſcattered and diſperſed light than was wont, as if the bodie of the Planet had beene greater than it had formerly beene: But this being attributed only to the brightneſſe of ſome cloud betweene him and vs, little notice was taken thereof, till about a quarter of an houre after, this diffuſed light ſeemed to *concenter*, as it were, and gather to three heads, which in ſhort ſpace appeared to the view of the beholders to be three Sunnes, of equall luſtre and brightneſſe, and placed as neere as could bee gheſſed in a *Triangle*; all ſhining cleere, and ſcattering their beames with ſo great light, as that the eye of man could not faſten vpon any one of them more than another.

ther. And yet which is remarkable, the light of the day was not increaſed, otherwiſe than in a cleare Suune-ſhine day, at ſuch time of the yeere it is accuſtomed to be; ſo that they who were in their houſes could not, by reaſon of any ſuch ſymptome, take notice thereof.

This ſtrange and extraordinarie ſight made the people (who were aſſembled there in great number that day, as being market-day) to forſake the ſtreets and other places, where any thing might interpoſe it ſelfe betweene it and them, and to betake themſelues into open places, whence they might the better diſcerne it; where they, with feare and amazement, did a great while gaze vpon it, not being able to diſcerne which was the naturall *Sunne*, and which his aduentitious and Mimicke *reflections*. They that were of better iudgement, gheſſed them to be diſtant one from the other about two degrees, or two and one third.

Nor were they only that were at *Tregnie* partakers of this fearefull and preternaturall oſtent; but as many as dwelt within foure or fiue miles round about were, or might haue beene eye-witneſſes vnto it; peraduenture, not in ſo plaine and conſpi-

cuous a manner, becauſe the *cloud* was not either of height or largeneſſe: but it is auouched by ſome Gentle-men of good worth and qualitie, that being that day foure miles from *Tregnie* into the landwards, about twelue of the clocke, they did plainly ſee and diſcerne it.

At the ſame time, and ſo long as theſe three *Sunnes* appeared, there were ſeene in the aire, iuſt oppoſite vnto them, and almoſt due *North* three *Rainebowes*, two of which were the one within the other, but the third, againſt the courſe of nature, had his center in the *Zenith* of that place, and was almoſt contiguous vnto the other two, hauing his backe almoſt ioyned to theirs. That *Rainebowes* ſhould appeare, we know it to be no wonder, and that ſo many *Rainebowes* as *Sunnes*, wee beleeue it poſſible; but that any *Rainebow* ſhould bee greater than a *ſemi-circle*, or haue his center aboue our *Horizon*, is a thing which elder times haue not beene ſo well acquainted withall.

Theſe *Sunnes* and theſe *Rainebowes* continued in the manner abouеſayd, from a quarter of an houre after eleuen, vntill halfe an houre after twelue; at what time the light of the Sunnes, beginning by little

and

and little to grow weake, the thicke cloud got the victory ouer them, and tooke them away from the eyes of the beholders; and at the same time also the Rainebowes their attendants vanished, and left the day a little troubled, (but much more the mindes of the people;) yet about one of the clocke, or soone after, the Sunne brake out againe in his wonted and accustomed manner, and the rest of the day was cleere and free from clouds.

Since this strange apparition, namely vpon the tenth of *Ianuary* last, there happened in *Deuonshire*, yet not farre from the other place, being on the edge of *Cornewall*, another wonder, which did as much affright the eares of men, as this did their eyes: For in the afternoone of that day, being the *Thursday* after *Twelfth day*, there were heard in the aire, vnusuall cracks or claps of thunder, resembling in all points, the sound of many Drums together, sometimes beating Charges, sometimes Retreats, sometimes Marches, and all other points of warre: which after it had continued a good time, it seemed that the same thunder did most liuely expresse many volleyes of *Small-shot*, and afterward the like volleyes of *Ordnance*, with so great, and yet

ſo diſtinct noyſe, that many of them who dwelt neere the ſea, went toward the ſhore to ſee what it might meane, as verily ſuppoſing there had beene ſome great ſea-fight neere vpon that Coaſt. Theſe ſeuerall fearefull noyſes were againe and againe renewed in the ſame order, till at length, with an horrible and extraordinary cracke of thunder, there fell in a ground of one *Robert Pierce*, where there were diuers worke-men planting apple-trees, (which ground lay neere the houſe of one Maſter *George Chidley*) a thunder-bolt, if I may ſo call it, being a ſtone of three foot and an halfe in length, of two foot and an halfe in bredth, and one foot and an halfe in thickneſſe, the ſubſtance whereof was in hardneſſe and colour not much vnlike a flint, as appeares by many peeces thereof, which are ſhewed vp and downe by many credible and honeſt Gentle-men, who with their own hands brake them off from the maine ſtone. After the fall of this ſtone, which with the weight thereof was cleane buried in the ground aboue a yard deepe, the thunder ceaſed, and people began as much to wonder at that which they now ſaw, as they had lately done at that, which with ſo much feare & amazement they had heard.

You

You haue now heard a ſimple, plaine, and ſhort narration, of ſome great and feare-full wonders, what the cauſes of them were, we all may peraduenture coniecture, though none of vs can demonſtratiuely ſhew: What the effects of them ſhall be, I ſcarſe thinke any man can coniecture; ſure I am, no man can certainly tell; It is neither ſafe nor good for vs to be *Polimanticks*, but in all patience and prepared reſolution, to ſubmit our ſelues to the will of God, we may well determine it the dutie of euerie Chriſtian.

I had here put an end of this ſhort and vnpolliſht diſcourſe; but that being in hand with it, there was brought vnto me a briefe (but excellent) and ſimple narration of the maſſacres committed by *Papiſts*, vpon the perſons of more than 400. men, women, and children, of the *Reformed Religion*, in the *Valletelline* (a place in the *Griſons* Countrey among the *Rhætian Alps*, of good importance for many reſpects) both in *Tirano*, *Teglio*, *Sundrio*, and *Malenco*, and diuers other places of the Countrey neere adioyning: the ninth, tenth, and eleuenth of *July* 1620. wherein, though I confeſſe there be ſuch examples of crueltie and inhumanitie, as a *Turke*, *Infidell*, *Iew*, or any

other ſauing a *Papiſt*, would bluſh and tremble at; yet not conciding ſo aptly with this purpoſe, I will for the preſent omit them, and (which agreeth better with this *argument*) only touch vpon ſuch *Prodigies*, as the Author of that Treatiſe, who as an eye-witneſſe reporteth what he ſaw and felt,

Et quorum pars magna fuit.

affirmeth, to haue beene ſeene and heard in thoſe places, both before the *Maſſacre* and after; and thus they are word for word with the *Italian* coppie.

Signes and Prodigies which happened before the maſſacre in Valletelline, the ninth of Iuly 1620. *after the old account.*

THere being thorowout all the *Valletelline*, *Guards* or *Sentinels* ſet in euerie Steeple or Bell-fray; together with certaine others appointed to ſeuerall places, to giue warning by fire, to the intent that all the *Valley*, as well by the fires, as by the *correſpondence* of the ſounds of the bels, might be in an inſtant aduertized to take armes for their owne defence, againſt ſuch enemies as pretended to aſſault the ſayd Valley: About the *Calends of May*,

May, 1620. In *Sondrio*, the Sentinels that were (as aforesaid) appointed to watch in the steeple made relation, that in the night they heard in the Church of *S. Gervais*, a great murmuring and noyse, as if it had beene of many people, earnestly reasoning and disputing about some great and serious matter: and that from the bodie of the Church, there shone vp into the steeple a great light; whereupon the *Sentinels*, lighting their candles, went to goe downe into the Church, to see what the matter was: But as they were going downe, their light was blowne out, and they going backe to light it againe, it was againe blowne out, with greater noyse and violence than before. And suddenly, the light which was in the Church ceased, and the waits of the clocke fell downe, and the bell was tolled ten times, as it is accustomed to be done, in case of giuing an *Allarme*, which thing was heard of many.

In *Tirano* likewise there were some such blowes giuen to the greater bell; In so much, that the *Magistrate* sent suddenly to see what it meant: but hee found that it was not done by any man: And as the messengers returned home from the steeple, the bell of the *Palace* it selfe was heard

to

to ring; and they of the place wondring and looking diligently what it might bee, they saw descending by the rope of the said bell, somewhat in the likenesse and proportion of a Cat.

Signes and prodigies heard and seene in Valletelline, after the horrible massacre: As it is affirmed by diuers credible persons, that haue since come from thence, and were there, at, and after the massacre.

IN the Churches which were formerly vsed by them of the *Reformed Religion*, and principally in *Teglio* and *Tirano*, there hath many times been heard a voice to cry, *Woe, woe vnto you, vengeance from God for the bloud of Innocents.*

There hath also beene often heard the bell of the Church of them of the *Reformed Religion* in *Tirano*, to toll without any mans hands, at the time that the Sermon was wont to be; and in the same Church there hath beene often heard a voyce, as if it had beene of the reuerend *Antonio Basso*, late Minister of that place, and there massacred, when hee was wont to preach. Of this *Antonio Basso* it is likewise reported, that being slaine be the *rebellious and seditious*

tious Papists; they not satisfied with this, cut off his head, and carried it into the Church, and set it vpon the Pulpit, where hee had beene accustomed formerly to preach, and then mocking, cryed vnto him, *Cala a basso, Basso, cala a basso, c'hai predicato assai*, &c. that is, *Come downe, Basso, come downe, thou hast preached long enough.*

In *Sondrio* there was seene comming downe from the *Mountaines*, as it had been, an host of *armed men*; whereupon many going out of *Sondrio*, were about to runne away to saue themselues by flight; but in the end this *apparition* vanished like a cloud; yet it hath beene so great a cause of feare among the people, that many haue forsaken their dwellings in the *Valley*, for feare of the diuine punishment.

To make an end now where I began, at home and amongst our selues; though this briefe narration was not by me intended, as a *pious fraud*, to make *men afraid where there is no cause of feare*; yet howsoeuer the truth of it bee, (for I will not engage my faith vnto you for the certaintie of it, though in my selfe I bee well enough satisfied thereof, in respect of the credit of such as reported it, as hauing beene eye-witnesses:) Let others please themselues in

the perſwaſion, that, *Nihil eſt in iſtis terribile niſi ipſe timor*, (as *Seneca* ſpeakes) There is nothing fearefull in theſe things, but the feare it ſelfe: yet the wiſe will bee admoniſhed by euery occaſion, *Et quod æquum eſt ſperare, & ad id quod iniquiſſimum eſt ſe compararet*; both (as wee ſay in *honeſt Engliſh*) to hope the beſt, and to prouide for the worſt; which how to doe, as becommeth Chriſtians, no man hath better taught vs, nor in fewer words, than our *Soueraigne* himſelfe in the end of his *Meditation* vpon 1 *Chron.* 15. *verſ.* 25, 26, 27, 28, 29. *Firſt, by conſtant remaining in the puritie of the truth, which is our moſt certaine couenant of ſaluation, in the only merit of our Sauiour: And next, by reforming our defiled liues, as becomes regenerate Chriſtians, to the great glory of our God, the vtter defacing of our aduerſaries, the wicked, and our vnſpeakable comfort, both here and alſo hereafter.*

Amen.

FINIS.

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